1: Staden--77 (1553-54) 1928 Tupinamba
116, 266

" How I suffered greatly from toothache.

It fell out during my misery, just as men say, that troubles never come singly, for one of my teeth commenced to ache so violently that by reason of the pain I could not eat and lost flesh. Whereat my master enquired of me why I ate so little, and I replied that I had toothache. Then he came with an instrument made of wood, and wanted to pull out the tooth. I told him that it had ceased to trouble me, but nevertheless he tried to pull it out with force, and I resisted so vigorously that he gave up the attempt. Then he threatened that if I did not eat and grow fat again they would kill me before the appointed day. God knows how earnestly, from my heart, I desired, if it was his will, to die in peace without the savages perceiving it and before they could work their will on me. "

1: Staden--91-93 (1553-54) 1928 Tupinamba 1-2
116, 266

" Of the manner in which the savages ate a prisoner and carried me to the feast. Some days later the savages made preparations to eat one of their captives. These preparations took place in a village called Teckquarippe, about six miles away, and a company of people set out for the village, taking me with them. The slave who was to be eaten belonged to a nation called Marcaya, and we travelled thither in a canoe.

Now it is their custom when they are about to kill a man for the people to brew a drink from roots called Kawi, and after they have drunk this they kill their victim. I went to the prisoner on the eve of the day on which they were to drink in preparation for his death, and said: 'All is ready for your death,' and he laughed and said: 'Yes.' Now the rope with which [92] they bind their victims is called Mussurana, and it is made of cotton, being thicker than a man's finger, and the man agreed that all was in order, only the rope was too short, for it wanted some six fathoms in length, and he added that with his people the matter would have been better arranged. And he spoke and acted as if he were going to a merrymaking.

I had with me a book in the Portuguese tongue, which the savages had taken from a ship they had captured with the help of the French, and they had given it to me. I departed from the prisoner and read in the book, and was consumed with pity for him. I therefore returned to him, for the Portuguese are friendly with the Marcaya tribe, and told him that I also was a prisoner as he was, and had not come to eat him, but had been

1: Staden--91-93 (1553-54) 1928 Tupinamba-2
116 , 266

brought there by my masters. He replied that he knew well that we did not eat human flesh. I then told him to be comforted for they would eat his body only, but his soul would be gathered to another place with the people of our nation where all was happiness and joy, but he doubted whether this was true, for he said he had never seen God. I told him that he would indeed see him in another life, and so left him.

That night a great storm of wind arose and blew so furiously that pieces of the roofs of the huts were carried away. Then the savages began to murmur against me, saying in their speech: Apo Meiren geuppawy wittu wasu Immou: 'This evil fellow, the magician, has brought this wind upon us, for he looked by day into his book of thunder,' meaning the book which I had, and they insisted that I had done this because the prisoner was a friend of the Portuguese, saying that I intended, perchance, to hinder the feast with bad weather. Then I prayed to God and said: 'Lord, thou hast protected me until now, protect me still further,' for they murmured much against me.

When day broke it was fine weather and the savages drank and were merry, but I went to the victim and told him that the great wind was my God, and that he had come to claim him. And on the following day he was eaten. The manner of this is related hereafter.(52)"

"52. The detailed description of a cannibal feast is given in Pt. II. ch. xxviii."

1: Staden--98-100 (1553-54) 1928 Tupinamba 1-3
116, 266

"How a slave, who had perpetually defamed me and desired to have me killed, was himself killed and eaten in my presence.

There was a slave among the savages belonging to the nation called Carios, who were enemies of the savages and allies of the Portuguese. This man had been a slave among the Portuguese, but had escaped from them. The savages do not kill those who escape in this wise unless they commit some crime, but keep them as slaves to serve them. This slave had been three years among the Tuppin Inba people, and had declared that he had seen me among the Portuguese, shooting with the Tuppin Inba when they made war upon them.

Now some years previously the Portuguese had slain one of their kings, and this man maintained that the king had been shot by me, and he urged the savages constantly to kill me, saying that I was their real enemy as he himself had seen, but this was all lies, for he had been three years there and only a year had passed since I had reached Sancto Vincente, from which place he had escaped. And I prayed God to save me from his lies.

It happened about the year 1554, in the sixth month of my captivity, that this Cario fell ill, and his master besought me to help him and make him well again, so that he might catch game for us to eat, especially since, as I knew well, the food that was brought in was shared with me. But if I was of opinion that the man could not recover, then he would give him to one of his friends, so that he might kill him and take a fresh name for himself. And the man had been ill for nine or ten days.

Now the savages are accustomed to use for several purposes the teeth of a wild beast called Backe, (54) which they sharpen, and when the blood is sluggish they cut the skin with one of these teeth so that the blood flows freely. This is equivalent with us to letting blood. I took one of these teeth, intending to open the median vein, but I could not cut it as the tooth was too blunt, and the savages stood round about. As I left him I saw that it was useless, but the savages continued to enquire whether he would recover, to which I replied that I could do nothing and that, as they saw, the blood would not flow. Then they said: 'He will surely die. Let us kill him before he is dead.' I answered: 'No, do not kill him, for possibly he may recover,' but I could not restrain them. They dragged him in front of the hut of the king Vratinge, while two men held him, although he was so ill that he did not know what they were doing. Then the man came up, to whom the Cario had been given, and beat out his brains, after which they left him lying before the huts ready to be eaten. But I warned them that he was a sick man, and that they might also fall sick if they ate him, and they knew not what to do. Nevertheless, one came from the huts where I was and called the women-folk to make a fire beside the

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"54. In pt. II, ch. ix, this beast is called more correctly Pacca. See note 72.

72. 'The Pacai are like Pigs, there are great abundance of them; the flesh is pleasant, but it is heavie.' Purchas (reprint), XVI, p. 451."

1: Staden--98-100 (1553-54) 1928 Tupinamba-3
116, 266

body. Then he cut off the head, for the man had lost an eye from his disease and his appearance was horrible, and throwing away the head, he singed the body at the fire. After this he cut him up and divided the flesh equally, as is their custom, and they devoured everything except the head and intestines, which they did not fancy, on account of the man's sickness."

l: Staden--107 (1553-54) 1928 Tupinamba
116, 727, 266

"How the prisoners were disposed of on the return voyage.
The capture had taken place at sea, two full miles from land, and we hurried back as quickly as we could in order to encamp in the place where we had spent the previous night. When we reached the land called Meyenbipe it was evening and the sun was setting, and each man took his prisoner to his hut. Those that had been badly wounded they carried to the land, where they were killed at once and cut up and roasted."

1: Staden--112 (1553-54) 1928 Tupinamba
116, 266

"How they ate George Ferrero, the Portuguese captain's son, and the first of the two roasted Christians.

There was a king over certain huts which were close to my hut, named Tatamiri, and he had charge of the roasted flesh. He caused drink to be prepared, according to their custom, and all the savages gathered together, drinking, singing, and making very merry. The day following they cooked the flesh again and ate it. But the flesh of Heironymus remained in the hut where I was, hanging in the smoke, in a pot over the fire for three weeks, until it was as dry as wood. This was due to the fact that one of the savages named Parwaa had gone to collect roots with which to prepare drink to be served when Hieronymus was eaten, and so the time passed."

1: Staden--133 (1553-54) 1928 Tupinamba
266

"Between the huts is a space where they knock their prisoners on the head."

1: Staden--152 (1553-54) 1928 Tupinamba
116, 266, 721

"Why one enemy eats another.
This they do, not from hunger, but from great hate and jealousy, and when they are fighting with each other one, filled with hate, will call out to his opponent: Dete Immeraya Schermiuramme, heiwoe:--'Cursed be you my meat' : De kange Fueve eypota kurine:--'To-day will I cut off your head': Sche Innamme pepicke Reseagu: --'Now am I come to take vengeance on you for the death of my friends' : Yande soo, sche mocken Sera Quora Ossorime Rire etc.:--'This day before sunset your flesh shall by my roast meat.' All this they do from their great hatred."

1: Staden--153 (1553-54) 1928 Tupinamba
116, 266, 727

"If they take a prisoner who is badly wounded they kill him at once and carry home the meat roasted. Those that are unwounded they take back alive and kill them in the huts."

1: Staden--155-162 (1553-54) 1928 Tupinamba 1-4
116, 727, 266

"Of their manner of killing and eating their enemies. Of the instrument with which they kill them, and the rites which follow.

When they first bring home a captive the women and children set upon him and beat him. Then they decorate him with grey feathers and shave off his eyebrows, and dance around him, having first bound him securely so that he cannot escape. They give him a woman who attends to him and has intercourse with him. If the woman conceives, the child is maintained until it is fully grown. Then, when the mood seizes them, they kill and eat it.

They feed the prisoner well and keep him for a time while they prepare the pots which are to contain their drink. They bake also special pots in which to prepare [156] the mixture wherewith they paint him, and they make tassels to tie to the club with which he is to be killed, as well as a long cord, called Mussurana, to bind him when the time comes. When all is ready they fix the day of his death and invite the savages from the neighbouring villages to be present. The drinking vessels are filled a few days in advance, and before the women make the drink, they bring forth the prisoner once or twice to the place where he is to die and dance round him.

When the guests have assembled, the chief of the huts bids them welcome and desires that they shall help them to eat their enemy. The day before they commence to drink, the cord Mussurana is tied about the victim's neck and on this day also they paint the club called Iwera Pemme with which they intend to kill him. . . . [157]

It is about 6 feet (a fathom) long, and they cover it with a sticky mess, after which they take the eggs of a bird called Mackukawa, which they break up to powder and spread upon the club. Then a woman sits down and scratches figures in the powder, while the other women dance and sing around her. When the club Iwera Pemme is ready decked with tassels and other things, they hang it in an empty hut upon a pole, and sing in front of it all night.

In the same manner they paint the face of the victim, the women singing while another woman paints, and when they begin to drink they take their captive with them and talk to him while he drinks with them. After the drinking bout is over they rest the next day and build a hut on the place of execution, in which the prisoner spends the night under close guard. Then, a good while before daybreak on the day following [158] they commence to dance and sing before the club, and so they continue until day breaks. After this they take the prisoner from his hut, which they break to pieces and clear away. Then they remove the Mussurana from the prisoner's neck, and tying it round his body they draw it tight on either side so that he stands there bound in the midst of them, while numbers of them hold the two ends of the cord. So they leave him for a time, but they place stones beside him which he throws at the women, who run about mocking him and boasting that they will eat him. These women are painted, and are ready to take his four quarters when he is cut up, and run with them round the huts, a proceeding which causes great

1: Staden--155-162 (1553-54) 1928 Tupinamba-3
116, 727, 266

amusement to the others. [160]

Then they make a fire about two paces from the prisoner which he has to tend. After this a woman brings the club Iwera Pemme, waving the tassels in the air, shrieking with joy, and running to and fro before the prisoner so that he may see it. Then a man takes the club and standing before the prisoner he shows it to him. Meanwhile he who is going to do the deed withdraws with fourteen or fifteen others, and they all paint their bodies grey with ashes. Then the slayer returns with his companions, and the man who holds the club before the prisoner hands it to the slayer. At this stage the king of the huts approaches, and taking the club he thrusts it once between the slayer's legs which is a sign of great honour. Then the slayer seizes it and thus addresses the victim: [161] 'I am he that will kill you, since you and yours have slain and eaten many of my friends.' To which the prisoner replies: 'When I am dead I shall still have many to avenge my death.' Then the slayer strikes from behind and beats out his brains.

The women seize the body at once and carry it to the fire where they scrape off the skin, making the flesh quite white, and stopping up the fundament with a piece of wood so that nothing may be lost. Then a man cuts up the body, removing the legs above the knee and the arms at the trunk, whereupon the four women seize the four limbs and run with them round the huts, making a joyful cry. After this they divide the trunk among themselves, and devour everything that can be eaten.

1: Staden--155-162 (1553-54) 1928 Tupinamba-4
116, 727, 266

When this is finished they all depart, each one[162]carrying a piece with him. The slayer takes a fresh name, and the king of the huts scratches him in the upper part of the arm with the tooth of a wild beast. When the wound is healed the scar remains visible, which is a great honour. He must lie all that day in his hammock, but they give him a small bow and an arrow, so that he can amuse himself by shooting into wax, lest his arm should become feeble from the shock of the death-blow. I was present and have seen all this with my own eyes."

2: Thevet--193
116, 266, 727

(1555) 1878

Tupinamba

When they have taken a prisoner at war, if they are not strong enough to take him with them they cut his legs and arms off before he can be rescued and they eat him rather than leave him behind. Everybody takes a morsel of him, small or large.

4: Léry--II, 43-51
116, 266, 727

(1557) 1880

Tupinamba 1-6

Now we shall see how prisoners captured in war are treated in the land of their enemies. As soon as they arrive, they are fed on the best food to be had, and they are also allotted a woman [AM: though no husbands are given to the females]. The man who has a prisoner is not loath to permit marriage with his daughter or sister. The prisoner's wife is nice to him and supplies all his needs. They are kept in captivity for a long time, more or less according to their abilities as hunters and after they have fattened them like pigs in a sty, they break their heads and eat them while performing the following ceremonies.

When all the surrounding villages have been notified of the execution day, men, women and children flock together. Then they dance and drink [44] *caouin* the whole morning. Even the victim, in spite of knowing his fate, does not show sadness, but, on the contrary, covered with feathers, he jumps about, drinks and is the jolliest of all. After he has enjoyed himself and sung for six or seven hours, he is seized by two or three of the most distinguished men in the crowd and is tied around the waist with a cotton rope, or rope made of the fibers of a tree called *vuire*.... The prisoner does not resist though his two arms are left free. He is thus taken about the village in triumph. Boasting audaciously and confidently of his past deeds, he says to those who hold him fast: "I am a brave who has tied up and chained your relatives." Then becoming more and more excited, but with the same air, he turns in all directions and addressing a man in the crowd says: "I have eaten your father", or to somebody else: "I have knocked down and eaten your brothers." In short, he adds, "I have eaten so many men and women that I cannot count them. As far as that goes, don't have any doubt but what the Margaiats of my nation will eat as many of you as they can capture." Finally, after he has been thus shown in public, the two savages who hold him, step apart, one to the right and the other to the [45] left, for a distance of about three fathoms, holding in their hands the ends of the rope, which being of equal length, they pull so firmly that the prisoner being fastened, as I have said, around the waist is held in one position and cannot move in either direction. Then stones and potsherds or both are brought to the prisoner. Those who hold the rope, in order not to be injured protect themselves with shields, and say: "Take revenge of your death." Thus the prisoner throws missiles and kicks hard at those who stand around him, and who number sometimes as many as three or four thousand. Don't ask me whether some are hit... When he has exhausted his missiles and everything which he can throw, even clods of dirt, then the killer, who has remained hidden during the day, sallies out of one of the houses with his club which is splendidly trimmed with the most beautiful and wonderful feathers. He also wears a feather bonnet and other ornaments. Approaching the prisoner, he addresses him in these terms: "Are you not of the nation called Margaiat, which is our enemy? Have you not killed and eaten our relatives and friends?" The prisoner more assured than ever answers in his language: "Pa, che tan tan, aiouca atoupave," that is to say: "Yes, I am very strong and have really knocked down and eaten many."[46] Then to make his enemies angrier, putting his hands on his head, he exclaims: "I am not pretending. How many of your people I dared attack and capture, and how often have I eaten them." Adding other similar words. The one who is ready to kill him says: "You who are now in our power will be killed by me, then barbecued and eaten by all of us." "Well," he answers, "my relatives will avenge me." These barbarians who fear natural death nevertheless consider themselves happy to die publicly in the midst of their enemies....[47]

Then while they are still speaking, the one who is ready to perform the killing, raises his wooden club with two hands and with the rounded section at the end of it strikes the head of the poor prisoner, like a butcher who knocks down a bull. I have seen some of them fall dead at the first stroke without moving arms or legs. It is true that you can see them tremble and shake when they fall down on account of the twitching nerves and the blood which oozes forth; but the executioner strikes the head with such accuracy and selects so well the particular place behind the ear [AM: so that there will be no loss of blood] that usually to take their lives it is not necessary to strike twice....As soon as the prisoner has been knocked down, if he had a wife, she will come near the corpse and mourn a little....after she has thus shown her grief and shed a few tears on her dead husband, if she can she will be the first to eat some of his flesh. This is also done by the old women, who are more covetous of human flesh than the young women, and constantly request of those who [48] have prisoners that they dispatch them in this way. They come with warm water, which they keep in readiness, and after removing the first skin they whitewash the corpse so that they make the corpse as white as a suckling pig which our cooks prepare for roasting.

Then the master of a slave orders him and others to take the corpse and split and cut it into pieces, which is done so quickly that there is no butcher in this country who could dismember a sheep faster.... These barbarians in order to make their children fierce and implacable, rub their bodies, their arms, their thighs and their legs with the blood of their enemies.... This is done before they cut the corpse into pieces with sharp stones made for that purpose.

All the parts of the body and even the tripes, after having been cleaned, are immediately put on the barbecue, near which, while everything cooks according to their fashion, the old women gather to collect the grease which runs along the [49] sticks of these big high wooden grates, and exhort the men to always give them such meat, and licking their fingers say: "ygatou", that is; "It is good."....[50]

4: Léry--II, 43-51 (1557) 1880 Tupinamba-5
116, 266, 727

When the flesh of one prisoner or of many, since they often kill two or three in one day, is cooked, all those who have co-operated in the slaughter, after they have rejoiced around the barbecues and bestowed furious looks on the pieces and limbs of their enemies, get a piece before leaving, even if they are numerous. They don't do this for the sake of the food, though they admit that this human flesh is marvelously good and delicate, but out of vengeance rather than pleasure [AM: with the exception of the old ladies, who are fond of it]. Their main purpose is that by gnawing the bones of the corpses they spread by this means fear and terror to the living. In fact, to increase their foul courage, everything that they can find of the bodies of their prisoners, from the toes to the nose, ears, and top of the head, is entirely eaten by them, with the exception of the brain which they do not touch. Moreover, they keep the heads....and the first thing they exhibit to the French when they visit them is these heads stripped of flesh and they then recite their deeds and say that they deal in the same way with all their enemies. They also [51] carefully keep the longest and largest bones of the thighs and the arms from which they make flutes and fifes, and the teeth, which they pull out and string like beads of a rosary and wear round their necks.

Those who do the killing regard it as an act of glory and honor; and the very day that it is done they go apart and have their chest, arms, thighs and calves slashed to the point of bleeding as well as other parts of the body. To make these wounds show for the rest of their lives, they rub the incisions with certain mixtures and black powder, making erasure impossible. The more of these marks they bear, the more prisoners they are known to have killed and are accordingly esteemed more gallant than the others.

If the women given to the prisoners are pregnant, the savages who have killed the father insist that such children originated from the seeds of their enemies and they eat them soon after their birth, or they allow them to grow up a little before taking such extreme measures.

6: Abbeville--172-175 (1611) 1614 Tupinamba
116, 266, 684

[MC: An account of a woman slave of *Iapy Ouassou* whom the French persuaded the chief to free and marry. Shortly after he had freed her, she was caught in adultery with another Indian and was brought to him when he was feasting in another village and was under the influence of the wine *Acaiou* which was then in season. On the spot he had one of his children kill her, and several Indians especially several old women dismembered her body, and they said that some parts would be carried to hide in the village of *Carnaupio*. When the French heard of it they determined to punish the chief; so two of the French on the appointed day went one to one end of the village and the second to the other to announce to the Indians in a loud voice (according to the custom of the country) the case of *Iapy Ouassou*. After a long harangue he was pardoned.]

6: Abbeville--290v-295 (1611) 1614 Tupinamba-1-4
116, 266

One or two months before they slaughter their prisoners, they tie and chain them up as an executioner does a criminal. As soon as the prisoner is bound, he is licensed to strike, hit, and steal the fowls, geese, and other things, and to do any sort of mischief in revenge for his death without anybody to stop him. In the meantime the other villages are informed of the date for the execution. When they have gathered, the prisoner is unbound one or two days [291] before death, and he is set free as before, but this is not for long, for as soon as they have removed his fetters from his legs, they say: "Ecoa̋in" "Run away". At this moment the poor devil runs as fast as he can as if he wanted to escape, the crowd starts immediately after him and the unfortunate does not go far before he is recaptured. Just as the one who had first captured him took a new name as a reward for his courage, thus the one in the crowd who runs fastest and seizes the prisoner by the throat is considered one of the bravest of all and gets a new name, which he retains during his whole life as a title of honor for such heroic actions as that of knocking him down.

The prisoner [291v] is tied with a rope around the waist, both ends being held by two other people. They take him around the village where women paint him all over the body with different colors and ornament him with various feathers, and so as not to be regarded as inhuman they make him drink and eat joyfully. They take him around the huts, they cry over him, and they let him dance.

6: Abbeville--290v-295 (1611) 1614 Tupinamba-2
116, 266

Then the Indians drink, dance, jump for two or three days, then take the prisoner to the plaza where he is to be killed. When he is there they place near him a great many fruits of the size of apples, but very hard, and gathering around him, they say: "Eiépouich" "Take vengeance for your death." At this moment the prisoner, who [292] has his hands free takes the fruit and everything he can find and throws them with force against all those who happen to be within his reach so that often some are wounded. Those who hold the ends of the ropes with which he is tied up have shields to parry the blows....

After they have rejoiced at the poor man's expense during two or three days, continuing day and night without intermission, on a certain [292v] morning, one hour after sunrise, one of the old men takes a wooden club, painted and trimmed with feathers of various colors, the handle being embellished and decorated with a sheath called aterabebe made of various kinds of feathers interwined and nicely arranged. This old man holding the club comes in front of the prisoner and makes this speech: "Don't you know that you and your people have killed and eaten many of our relatives and friends? Now is our revenge, for in order to take our revenge for their death, we shall slaughter you, barbecue you, and eat you." "I do not care," answers the prisoner, "because I shall not die as a vile and cowardly man. But I have killed many of your people. If you eat me, you will do what I have done. [293] I have satiated myself with the flesh of your nation and I have brothers and cousins who will revenge me."

The man designated for this execution arrives in the meantime on the plaza, his body covered with feathers and paintings. The old man gives him the club. Then the executioner starts to jump and boasting he flourishes his club above the head of the poor prisoner, who though hampered in his movements, tries to catch the club and take it from him. But when he advances to seize it, those who hold him, pull him back and when he thinks that he may get it, he is prevented by those who hold the ends. Finally he cannot move without, however, showing wonder or fear of death. [293v]

Only one thing can pain the prisoner, especially if he is a great warrior, and that is, if the one who is to execute him has not yet gone to war and if he is not a kerembaue and tetanätou, that is to say, a great, valiant and war-like warrior like himself. He becomes desperate and finally angry, judging that this is an insult made to him and the greatest dishonor which can be inflicted on a man. When he sees that the executioner is a brave warrior,...who comes to kill him and break his head, he does not mind dying, and considers it a great honor.

This gallant fencer, after jumping and flourishing his club to surprise the man, finally strikes him once or twice behind the ear and breaks his head spilling his brains. The corpse is then singed until no hair is left, [294] then it is washed with hot water, and when it is white and neat they cut open its belly and pull the bowels out. Then they cut it into pieces and broil it.

To do this they have a kind of grill of wood which they call boucan...it is raised from the ground about three feet and is wide and long according to the number of men

6: Abbeville--290v-295 (1611) 1614 Tupinamba-4
116, 266

they wish to roast, which is sometimes amazingly large.

They build a fire under this grill and place the pieces of the dismembered victim on it. . .[294v]

When all is cooked. . . they eat all this human flesh so avidly that one would think they were starved, especially the old women. . . [295]

If the woman who was given to the prisoner for a wife has had children by him, these are also killed and eaten. . .

6: Abbeville--295v-296 (1611) 1614 Tupinamba
116, 266, 177

The chief Iapy Ouässou replied [MC: to the French remonstrances against cannibalism]:

I know well... that this custom is wicked and against nature. Also I have several times wished to abolish it. But all of us old men are almost equal and each of us believes himself to be as great as any of the others. When it happens that I make a proposal in our carbet [MC: council] or even if there are several of my same opinion, only one dissenting opinion is necessary to spoil our plan, declaring that we have had this custom a long time [296] and we should not change that which we have learned from our fathers. We need a Bourouuichaue like you to command us to remove this wicked custom. We would do as you say.

The other ancients agreed; promising unanimously to abolish this diabolical custom... They are now kind and peaceful...

8: Soares de Souza--334 (1570-87) 1851 Tupinamba
116, 266, 727

They put neatly made cords around the waist and neck of their prisoners. They feed them well so that they can get fat and they give them the prettiest girls of the village. These girls give them food all the time and they treat them well.

If the girls get pregnant, they raise the children to an age at which they may be eaten and offer them to their closest relatives, who are very grateful. They break the child's skull on the plaza and take a new name. The child is roasted and eaten at a big feast and the mother is the first to taste the flesh. No child born from such unions can escape. The mother who does not eat her own son, called cunhambira or son of the enemy, is looked down upon, and it is worse if her brothers or parents do not give the child away. Some women run away with the captives after having cut their ties and given them food. Such women do not hand over their children, but if they protect them until they are big enough to escape the fury of their enemies they are safe. Often the Tupinamba do not kill their prisoners, because they were taken when small and can be used. They treat them well and these men could run away if they wanted to, but they do not try to because it is optional with them. Since contacts with the Portuguese, the Tupinamba like to have slaves in order to sell them. Often also after having brought up a child, they kill them with these ceremonies.

8: Soares de Souza--336 (1570-87) 1851 Tupinamba 1-2
116, 266, 727

The day before the execution of a prisoner they sing and dance, and on the very day they drink many drinks in the morning, singing verses referring to the man who will die and who drinks with them. The themes of these songs are insults against the man who will suffer and praises of the killer. Before they drink they smear the captive with honey and cover him with bright feathers. They paint the rest of his body with genipa and his feet with rucu. They put a club in his hand so that he may defend himself as well as he can. The prisoner boasts of his deeds and tells how he slaughtered the relatives of the executioner and he threatens the village with the vengeance of his relatives. They take the prisoner to a field where he is placed between two posts, stuck in the ground at a distance of 20 palms. These posts have holes through which the cords which hold him are passed. Old women tell him to look at the sun for the last time since his end is near. He answers with courage that since he is so sure to be avenged he accepts death with fortitude.

The killer is painted with genipa and wears a bonnet of yellow feathers, a diadem, bracelets and anklets of feathers and bunches of white shell beads across the chest and a wheel of feathers on the buttocks. He has in his hand a heavy club inlaid with white shell beads and decorated with egg shells of different colors, arranged in designs according to their style on a layer of wax, in which they set in nice order. At the end of the club there are tassels of long feathers hanging from the handle and called

8: Soares de Souza--336 (1570-87) 1851 Tupinamba-2
116, 266, 727

embagadura. When the killer is ready to receive that honor which is the greatest to be had among these pagans, his relatives and friends gather and fetch him from his house. They accompany him with lengthy songs and with the playing of trumpets, flutes and drums, calling him a fortunate man; for he has gained the great honor of taking revenge for the death of his ancestors and of his brothers and relatives. Amid this noise he arrives at the field of execution where the victim has been waiting for him, a club in his hand and full of courage. The killer stops in front of him and tells him to defend himself since he has come to kill him. The prisoner answers with a thousand invectives. The other man, holding his club with two hands attacks him and the prisoner tries to dodge, but those in charge of the ropes pull them so that he has to receive the blow. It happens sometimes that the prisoner before dying reaches the killer with his club and injures him, though he is prevented by the cords. This is of no avail, however, for he only prolongs his life for a short while and finally the executioner breaks his skull with his club. After the execution the corpse is dragged to the place where it is divided. The killer adopts a new name and he declares it with the ceremonies already described. He retires into his hut where he throws away all his array. Those who took the prisoners in war change their names with the same festivities and rites and this is done with no less pomp than for the one who actually kills the prisoner.

8: Soares de Souza--338 (1570-87) 1851 Tupinamba
116, 266, 551

The corpse is cut into pieces by the old people and they remove his bowels and entrails, which hardly washed are cooked and roasted. The meat is distributed in all the houses of the village and among the guests who came from abroad to see the massacre. The flesh is cooked at once and eaten the very same day. Part of it is roasted at a distance from the fire to dry it (the natives call it moquem). They eat it not to feed themselves, but for vengeance. The young people, male and female, only taste it, and the old people are those who are especially fond of it, and they keep part of the roasted meat to be eaten on the occasion of another feast, in case there is no opportunity for another killing. The guests who came from abroad return to their village with a piece of the flesh which was given to them. At home they organize a big drinking bout distributing this flesh among all the people of the village, who taste it and rejoice because of this vengeance on the enemy.

It happens that a Tupinamba who brings back a prisoner gives him to his son providing he is not of an age to go to war. The young man performs the killing according to ceremony, but the hands of the prisoner are tied. He takes a new name and he is made a knight and he is honored by all. If the young man or anyone else does not want to tattoo himself, he is content to paint himself with genipa. He lets his hair grow and then cuts it according to the ceremony mentioned. Those who cut their skin when they take a new name, trace figures, which are for them a mark of great elegance and thus one can see how many names they have adopted.

9: Cardim--431-432 (1583-1601) 1906 Tupinamba-1-2
116, 266

"Of their manner of killling and eating of humane flesh: and of their creating Gentlemen.

Of all the honours and pleasures of this life, none is so great for this people as to kill and get a name on the heads of their Adversaries, neither are there among them any Feasts, comparable to those which they make at the death of those which they kill with great Ceremonies, which they doe in this manner. Those which beeing taken in the Warre are appointed to die, came presently from thence with a token, which is a small coard about his necke: and if hee bee a man that may runne away, he hath one hand tied to his necke under his chinne. And before they come to the Townes that are by the way, they paint their eie-lids, eie-browes, and their beards, polling them after fashion, and enpluming them with Yellow feathers so well placed that yee can see no haire; which makes them so gallant as the Spaniards in their rich Apparell, and so they goe sharing their victorie whereby soever they passe. When they come to their owne Countrie, the women came out to receive them, showting altogether and striking themselves on the mouth which is a common entertainment among them; without any other vexation, or imprisonment, except that they weare about the necke a round collar like a coard of a good bignesse, as hard as a sticke. In this collar they [432] beginne to weave a great manie fathomes of small coard as long as a womans haire, fastened above with a certaine knot, and loose underneath, and so it goeth from eare to eare behind the backe, horrible to looke on. And if it be on the Frontier where hee may runne away, they put him in stead of shackels below the knees a string of threed twisted verie hard, which is too weake for any Knife; but that they have Keepers that goe not one moment from him, whether he goe about the houses, to the Woods, or by the Fields, for he hath libertie for all this, and commonly the keeper is one that is given him for wife, and also for to dresse his meate, with the which if his Masters doe give him no meate as the custome is, he taketh a Bow and Arrowes and shooteth at the first Henne he seeth, or at a Ducke be it whosesoever, and none doth contradict him, and so he waxeth fat, neither breaking therefore his sleepe, his laughter, or his pleasure as the rest, and some are as contented though they are to bee eaten, that in no wise they will consent to be ransomed for to serve; for they say that it is a wretched thing to die, and lie stinking, and eaten with Wormes. These women are commonly faithfull in their charge, for they receive honour thereby, and therefore manie times they are young, and daughters of the chiefe, especially if their brothers are to be the slaiers. For those which have not this interest manie times, affect them in such manner, that not onely they give them leave to runne away, but they also doe goe with them, neither have the women any other punishment if they bee taken againe, then a few strokes, and sometimes they are eaten of those same to whom they gave life."

9: Cardim--432-433 (1583-1601) 1906 Tupinamba -1
116, 266

"The time when he shall die being determined, the women beginne to make vessels, that is, Bowles. Traies, and Pots for the Wines, so great that everie one will hold a pipe. This being readie, as well the principall as the rest doe send their Messengers to invite others from sundrie places against such a Moone about tenne or twelve leagues compasse or more, for the which none [433] doth excuse himselfe. The guests doe come in Mogotes or troupes with their wives and children, and all of them doe enter the Towne with Dancers; and all the time the people are gathering together, there is Wine for the guests, for without it all the other entertainments are nothing worth. The people being assembled, the Feasts beginne some daies before according to the number, and certaine ceremonies preceding, and everie one lasteth a day. First, they have for this certaine coards of Cotton-wooll of a reasonable bignesse, not twisted but woven of a verie faire worke, it is a thing among them of great esteeme, and none hath them but some principall men, and according to their fineness and workmanship, and their taking pleasure, it is to be beleeved that they are not made in a yeere. These are alwaies verie safely kept, and are carried to the place with great feast & great noise in certain traies where a Master of these things doth tie two knots within from that which one of the points do run in such maner that in the midst there remaineth a noose. These knots are so fine that few are found that can make them, for some of them have ten casts about, five crossing over the other five, as if one should crosse the fingers of the right hand over the left, & after they die them with the water of a white clay like lime, & let them drie."

9: Cardim--433-434 (1583-1601) 1906 Tupinamba
116, 266

"On the second day they bring a great number of burdens of wilde Canes or Reeds as long as Lances or more, and at night they set them on fire in a round heape, the points leaning one to another, and so they make a great and faire high bone-fire, round about the which are men and women dancing with sheaves of arrowes at their backe, but they goe very swiftly; for hee that is to die, which seeth them better then hee is seene because of the fire, catcheth hold of all that he can, and catcheth them, and they beeing many hee misseth few times. At the third day they make a dance of men and women, all of them with pipes of Canes, and all of them at once doe stampe on the [434] ground, now with one foot then with the other, all together without missing a stroke: and observing the same measure they play on their pipes, and there is no other singing nor speaking; they being many and the Canes some bigger and some smaller, besides the resounding in the Woods, they make a Hel-seeming harmonie, but they abide it as if it were the sweetest Musicke in the World. And these are their feasts, besides others which they intermingle with many graces and soothsayings."

9: Cardim--434 (1583-1601) 1906 Tupinamba
116, 266

"On the fourth day, they carrie the captived enemie as soone as the day breakes to wash him at a River, and they while the time that when they doe returne it may be broad day light, comming into the Towne, the Prisoner goeth presently with a watchfull eye, for hee knoweth not out of what house or doore a valiant man is to come out to him, that is to catch hold of him behind. For as all their happinesse doth consist in dying valiantly, and the ceremonie that followeth, is now the neerest unto death, as he which is to lay hold of him, doth shew his forces in over-comming him himselfe alone without any other helpe, so he will shew courage and force in resisting him; and sometimes he doth it in such sort, that the first standing aside as wearied in wrestling, another succeedeth him which holds himselfe for a valinater man, the which sometimes remaine well bedusted, & more they would remaine if at this time the captive had not his cord or shakels."

9: Cardim--434-435 (1583-1601) 1906 Tupinamba
116, 266

"This wrestling being ended, he on foot blowing and puffing with rage and wearinesse, with the other that hold him fast, there commeth forth a troope of Nymphes which doe bring a great new painted bowle, and in it the cords rolled up, and very white, and this present being set at the feet of the captive, a cunning old woman in these matters, and Mistris of the troope beginneth to tune a Song, whom the other doe helpe, the Dittie is according to the ceremonie. And while they sing, the men take the cords and the nooze being [435] put about his necke, they give it another knot neere to the other great ones, that it may not lose againe; and having made of every end a coyle, they put them on the arme of the women which alwaies goeth after him with this weight, and if the weight be great because of the cords are great and long, they give her another to carrie one of the coyles, and if he before was terrible with the coller, he is more now with those two knots so bigge behind about his necke, and therefore one of the verses of the Song saith, Wee are those that make the necke of the bird to stretch, although after other ceremonies, they say to him in another foote, If thou hadst beene a Parrot annoying us, thou wouldest have fled."

9: Cardim--435-436 (1583-1601) 1906 Tupinamba-1-2
116, 266

"At this time the vessels of wine are set in a rowe, in the middest of a great house, and the house (having no partitions though it bee of twentie or thirtie fathome in length) it is full of people; and when they begin to drinke it is a Labyrinth, or a Hell to see and heare them. For those which dance and sing doe continue with great ferventnesse all the daies and nights that the wines doe last. For this being the proper feast of the slaughters, in the drinking of the wines are many particularities, which last long, and they make water at every stop; and so they continue day and night; they sing, dance, drinke, and speake telling in whoopes through all the house of warres, and acts that they did; and as every one will be heard in his Historie, every one doth speake striving to bee lowdest, beside other noises, without any intermission, no not a quarter of an houre. That morning in which they begin to drinke, they paint the captive by a particular way that they have for that designe, in this sort, his face being cleane, and all the feathers he hath brought forth, they anoint him with the Milke of a certaine tree that cleaveth very fast, and they cast upon it the powder of certaine egge-shels of a certaine wild bird, and upon this they paint him with black very faire pictures, and all his [436] bodie to the sole of his foote, and sticke him all with feathers which they have alreadie cut for that purpose and died redde, and that maketh him to seeme halfe as bigge againe, and touching his face it maketh it seeme as much greater, and the eies so much the smaller, that he remaineth an horrible visage. And in the same manner that they have painted his face, they adorn the Sword which is of wood, in manner of a Ferula or Palmer, but that the head is not so

9: Cardim--435-436 (1583-1601) 1906 Tupinamba-2
116, 266

round, but almost three square, and the sides doe almost end in an edge; and the shaft of it which may bee of seven or eight spans is not altogether round. It hath at the head about foure fingers broad, and commeth still narrowing unto the end where it hath certaine pendants, or little bels of divers coloured feathers, it is a gallant thing and of great esteeme among them, they call it Juga penambin, that is, eares of the Sword. The last day of the wines they make in the midst of the place cabins of Palme-boughs, as many as they are that shall die, and in that they lodge, without entring any more, any house, and all the day and the night hee is well served with feasts more then with meate, for they give him no other foode but a fruite that hath the savour of Nuts, that the next day he may not have much bloud."

9: Cardim--436-437 (1583-1601) 1906 Tupinamba-1-2
116, 266

"The fifth day in the morning at seven of the clocke, little more or lesse his woman doth there leave him, and goeth home very sad, and speaking for her farewell some pittifull wordes at the least fainedly. Then they take away his shackels, and passe the cords from his neck to the waste, and standing at the doore of him that must kill him, the slaughterer commeth forth in a dance as white as a Dove, painted with white earth, in a garment which they call a cloke of feathers tied about the breast, upward like the wings of an Angell, so dancing he goeth round about the place, and commeth making very strange countenances with his eies and bodie, and with his hands he counterfeiteth the Kite that desireth flesh, and with this Devillishnesse hee commeth [437] to the wretch, which stands with the coard stretched, on both sides having one that holdeth him: and the poore wretch if he find wherewith to throw at him, hee doth it with a good will, and many times they give him wherewith, for many valiant men doe come out to him, so nimble in winding their bodie that he cannot hit them. This being ended there commeth an honorable Judge, or stickler of the new Knight that shall bee, and taking the Sword passeth it many times betweene his legges, putting it now on the one side, now on the other, even in the same manner that the Pipers dogs doe passe betweene their legges, and after taking it by the midst with both hands he pointeth as with a thrust to the eies of the man which is to die; and this being done he turneth the head of it upward in the same manner that he is to use it, and putteth it in the hands of the slaughterer, as apt and fit already with those blessings for to doe his office, they place themselves somewhat to the left

9: Cardim--436-437 (1583-1601) 1906 Tupinamba-2
116, 266

side, in such sort that he may hit him with the edge of his Sword in the nape of the necke, for he striketh at another place."

9: Cardim--437-438 (1583-1601) 1906 Tupinamba-1-2
116, 266

"And their brutishnesse is so much, that because they feare no other evill but that which is present, they are as resolute as if it were nothing, as well for to speake, as for to try their courage, for after they take their leave of life, saying, In a good houre, let me die seeing many are dead, and that besides this his brethren and kinsmen remaine here to revenge them. And with this the one makes him readie to discharge, and the other to avoid his bodie, which is all the honour of his death. And they are so nimble in this that many times it is high daies before they are able to kill them, for when he sees the weapon in the aire, sometimes hee drawes his head aside, sometime hee declines his bodie; and in this they are so doughtie, that if those that hold the points of the coards doe gird him hard (as they doe when the slaughterer is slow or weake) hee puls so hard that hee brings them to him, and makes them to [438] slacken in despight, having one eie on them another on the Sword, without any standing still: and as the killer may not deceive them with an offer, and not strike under paine of receiving a fillip, they doe foresee their stroke in such sort that come it never so low in a trise they stoope, and lie so flat that it is a wonder to see; and no lesse is the taking of the Sword, holding the arme in such sort that doing him no hurt, they pul it downe jointly with themselves, and they put it under the arme pulling by the killer; wherein if they did not helpe the other would dispatch him; for they have in this action so many sooth-sayings that for to kill a child of five yeere old, they goe so prepared as for to kill some Giant. And with these

9: Cardim--437-438 (1583-1601) 1906 Tupinamba-2
116, 266

helpes and incouragements so many times hee striketh till hee hitteth and that is enough, for assoone as he is downe he giveth him so many blowes till he batters his head (though one man was seene that had it so hard that they could never breake it, for as they goe bare-head, they have them so hard that ours in comparison of theirs are like a Pompion, and when they will injurie any White man, they call him soft-head.)"

9: Cardim--438-439 (1583-1601) 1906 Tupinamba
116, 266

"If this which they kill falleth on his backe, and not on his belly they hold it for an evill lucke and prognostication that the killer shall die, and although he falleth upon his belly, they have many ceremonies, which if they be not kept they hold that the killer cannot live, and many of them are so painfull that if any one did suffer their troubles for Gods sake, they would bee accounted meritorious, as hereafter shall be said, The poore wretch beeing dead they carrie him to a bone-fire that they have readie for the same, and bringing the bodie neere the fire, touching him with the hand, flay off a skinne somewhat thicker then the rinde of a Onion, till he remaineth cleaner and whiter than a scalded Pig. Then it is delivered to the Butcher which maketh a hole beneath the stomacke according to their use, whereby the children first do put in their hands, and pull by the [439] guts untill the Butcher cutteth where hee listeth, and that which remaineth in the hand of everie one is his part, and the rest is divided among the Commons; except some principal pieces which for great honour are given to the guests that are the most principall, which they doe carrie well rosted, so that it may not corrupt, and with them afterward in their countries they make new Feasts and drinkings of wine."

9: Cardim--439 (1583-1601) 1906 Tupinamba
116, 266

"The killer having ended his office, taking of the cloke of feather, and leaving the Sword hee goeth home, where at the doore the same judge or stickler that was before with a shooting bow in his hand, that is, one of the points on the lower threshold, the other at the upper, and pulling by the string as though he would shoote, the killer passeth betweene him so cunningly that hee toucheth in nothing. Assoone as he is passed the other loseth the string making shew that it grieves him to have missed him whom he shot at, as though this hath vertue to make him swift afterward in the warre, and the enemies to misse him. When he is within he beginnes to runne through all the houses, and the Sisters and Cousins in the same manner before him, saying my Brother is called N. repeating it through all the Townes, and if the Gentleman hath any good thing he that goeth takes if from him till they leave him nothing. This being ended they cast on the ground certaine legges of a certaine Tree, called Pilan. Upon the which hee stands all that day with so much silence as if he had some astonishment in him, and carrying to present thither the head of the dead, they pull out one of hie eies, and with the strings and sinewes of it they anoint his pulses, and cutting of his mouth whole, they put it on his arme as a Bracelet, and then he layeth him downe in his Net as a sicke man, and certainly hee is sicke for feare, that if he doe not accomplish the Rites perfectly, the soule of the dead will kill him."

9: Çardim--439-440 (1583-1601) 1906 Tupinamba
116, 266

"Within a few daies they give him the habit, not in the breast of the Coat which he hath not, but on his [440] owne skin race him all over the bodie with the tooth of a Cutia, that is like a Conies tooth, the which as well for their little skill, as because they have a hard skinne it seemes, that they teare a piece of Parchment, and if he be valiant, they doe not race him with right strokes but a Crosse in sort that there remaine certaine very fine workes, and some doe cry and groane with the paine. This being ended they have smal Cole finely grownd, and the juice of Broamerape wherewith they rub the cuts overthwart, that they put him to great paine and swelling, which is yet a greater torment, while his wounds doe close, which continue some daies, he lyeth still in his Net without speaking any word, nor asking any thing, and that he may not break his silence, he hath neere him water, flowre, and a certaine fruit like Almonds which they call Amendnins, for he tasteth neither fish nor flesh those daies."

9: Cardim--440 (1583-1601) 1906 Tupinamba
116, 266

"After he is whole, many daies or moneths being passed, they make a great drinking of wines that hee may put off his mourning, and cut his haire which untill then he did not, then hee anoints himselfe with blacke, and from thence forward hee remaines enabled to kill without any painfull ceremonie being done to him, and he also sheweth himselfe honoured and contented, and with a certaine disdaine, as one that hath honour alreadie, and gets it not a new. And so he doth no more but give the other a couple of blowes, although the head remaine whole, and he stirring he goeth home, and presently they come and cut off his head. And the Mothers with their children about their necke, come to congratulate him, and hansell him for the warre, staining his armes with that bloud. These bee the exploits, honours and vallour whence this people take their names, whereof they boast very much, and they remaine thence forward Abaetes, Murubixaba, Moçacara, which are the names and titles of Gentlemen. And these are the unhappie Feasts whereon these wretches doe ground their felicitie and glorie, before they have any knowledge of their Creator."

12: Magalhães de Gandavo--102-107 (1576) 1922 Tupinamba |-7
116, 266, 727

"One of the customs of these Indians which is most repugnant to human nature, and in which they seem to exceed all other men, is the great and excessive cruelty which they employ toward any person whatsoever, not of their tribe, who may fall into their hands. For they not only mete out to him a cruel death, at a time when they are most free and disengaged from all passion; but, moreover, after this, in order completely to satisfy themselves, they eat all his flesh, thereby displaying such diabolical cruelty that they are even worse than brute beasts who have no reason and were not borne to exercise clemency. (98)

First, whenever they capture an enemy, one not killed in active combat, they take him to their own land, so that they may all take vengeance on him according to their taste. As soon as the people in the village have news that they are bringing in such a captive, they go out from the village for about half a league where they wait [103] for him. When he arrives they all receive him with gross insults and vituperation, playing upon flutes which it is their custom to make out of the leg bones of enemies whom they have killed in the same way. And as they enter into the village after having walked with him in triumph

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"98 [Forfootnote 98 see the following sheet.]"

12: Magalhães de Gandavo--102-107 (1576) 1922 Tupinamba-2
116, 266, 727

"98. [Footnote 98, page 102] There was no other custom of the natives of Brazil which so impressed the Portuguese as the custom of anthropophagy, or cannibalism. There are, however, people who hold the opinion that the early accounts are quite exaggerated, and that the use of the custom was very slight, if not entirely absent. Pigafetta relates the following legend about the origin of this custom in Brazil:

'They eat human flesh, but only that of their enemies, not doing it habitually, nor because that flesh seems of superior quality to others. The custom originated in the following tradition: An old woman had an only son who was killed in combat by the enemies of his country. The war continued, and shortly afterwards they took prisoner the man who had killed the young man, and led him before the mother. She, in an access of fury, snapped at him like a mad dog, and bit him. Later on, the prisoner succeeded in fleeing, and having come up with his own people he told them that the enemies had wished to eat him alive, [227] and showed them as proof the tooth marks which he had on his shoulders. From that time on, the inhabitants of that district began to eat in earnest the enemies which they took prisoner, who in their turn followed the same example.'

The practice of cannibalism has been noted among nearly all peoples at some time or other during their development. The underlying idea seems to be that he who eats flesh of an enemy gains the courage of his enemy and waxes braver than before. Hence, certain parts of the body were especially sought, the heart for instance, as it was considered the seat of courage. It is rarely found that human flesh was eaten because of a fondness for its flavour, but often in times of scant food supply it was indulged in *faute de mieux*."

from one place to another, they put about his neck a cotton rope made for the purpose, and very thick where it encircles the neck, so woven and tied that no one can do or undo it save the official who made it. This rope has two long ends by which they tie him at night so that he can not escape. Then they put him in a house, and next to the station of the man who captured him they hang up his hammock, and as soon as he [the captive] gets into it all the insults cease, and no one abuses him further. The first thing they present to him is a girl, the most beautiful and honoured of the village, whom they give to him for a wife: and from that day on she is responsible for preparing his food and guarding him, and he may never go anywhere unless she accompany him. After having feted him for a year, or as long as they desire, they decide to kill him, and during the last days before his death they prepare, for the celebration of the carrying out of their vengeance, many new utensils, and make much wine of the juice of the plant they call [104] aipim, of which mention has been made above. During this time they erect a new house where they put the prisoner. On the day in which he has to suffer, very early in the morning, before sunrise, they take him from the house, and with many songs and much dancing, they bathe him in a stream. And as soon as they have led him back to the village, they take him to the public square in the centre of the village where they transfer the rope from his neck to his waist, with one end of it in front and the other in back; and at each end two or three Indians lay hold. They leave his hands free for they delight in seeing him defend himself with them: and they place within reach some hard fruit similar to oranges, which they have among them, which he can throw and with which he can injure whomever he wishes. The man who is appointed to kill him is one of the bravest and most distinguished of the country, upon whom they bestow the appointment in token of their esteem and as a mark of honour. He feathers his whole body with the feathers of parrots or other birds of various colours. Thus attired, he comes upon the scene with an Indian who carries his sword upon an earthen vessel; the sword is made of a hard and heavy wood and is shaped like a club, although at the end there is a resemblance to a paddle. Having arrived be-[105]fore the prisoner, he takes his sword and twirls it about, first one way then another, under his legs and arms. These ceremonies over, he withdraws a bit from the prisoner, and begins to make a speech in the manner of a sermon, saying, that he [the captive] should show himself very brave in defense of his person, so that he [the executioner] should not be dishonoured, and so that no one could say he had killed a weak effeminate man of no spirit, and that he [the captive] should remember those valiant men who have died that way at the hands of their enemies, and not in their hammocks like weak women who were not born to achieve such honour by their deaths. If the victim is a spirited man and is not dismayed by this incident (as sometimes happens) he replies with much haughtiness and daring, that he should be killed at once since he has killed many of their relatives and friends. Nevertheless he is aware that, as they are taking vengeance on him for these deaths, just so will his tribe have, like valiant men, to avenge him; and they will do it in the same way upon him [the executioner] and his whole tribe. These and similar words having been said, which they employ on such occasions, the executioner rushes upon him with the sword raised in both hands as though he were going to kill him, and with it he threatens him [106] many times, making feints as though he would strike him. The miserable victim, who sees above him the cruel sword in the grip of those violent and relentless hands of his archenemy, with eyes and attention fixed upon it, vainly defends himself to the best of his ability. And while these attacks are going on, it sometimes happens that they come to grips and that the victim maltreats the executioner with his own sword. But this is very rare, for the onlookers rush up very quickly to free him from his hands. As soon as the executioner sees an opportune time, he gives him such a blow on the head that the skull is shattered. There is an old Indian woman ready with a large gourd in her hand, and as he falls, she comes up very quickly and puts it under the head to catch in it the brains and blood. Having finished killing him in this way, and having cut him in pieces, each chief who is present takes his portion to regale the people of his village. They roast and cook every part of him, and nothing is left of which the people in the community do not partake, every one save the man who killed him; he eats nothing, but on the other hand orders himself scarified over the whole body, because they consider it certain that he would soon die if he did not spill some of his own blood as soon as he had performed this duty. They are accustomed to [107] smoke an arm or a leg or some other part, (99) and to keep it some months, so that, when they wish, they can have another feast with the same ceremonies, in order to renew the pleasure of their vengeance, as on the day when they killed the victim. And after they have once thus eaten the flesh of their enemies, their hatred is confirmed in perpetuity, for they feel this insult very deeply, and for that reason they are always trying to avenge themselves one on the other as I have said."

"99. In an unpublished MS. of 1570, in my possession, written by one Pero Lopez, there is an account of the Spaniards' going into one of the Indian houses in a district now within the territory of the State of Ecuador, and finding there longuinazas, smoked meat which a vaquiano (an experienced warrior) told them was made of human flesh."

12: Magalhães de Gandavo--107-108 (1576) 1922 Tupinamba
116, 266, 847

"And if the woman who was the wife of the prisoner is found to be with child, after the child is born and weaned, it is killed and eaten without there being a person to pity so unjust a death. Its very grandparents (who should feel the most grief) are the ones to aid in eating it with the greatest zest, and they say that, as it is the son of its father, they are taking vengeance on the father; for they believe that under the circumstances this creature derives nothing from the mother, nor do they think that such unfriendly seed can blend with her blood. It is only with that object in view that they give him the woman to live with; for in truth they are such [fiendish] people that they would not be completely avenged upon the father unless they put into execution this cruelty upon the innocent son. But as the mother knows the end which her child must suffer, often when she [108] realizes she is pregnant she kills the child in the womb, so that it will not see the light."

13: Magalhães de Gandavo--168-171 (1574) 1922 Tupinamba 1-3
116, 266, 727

"They spare the life of none of their captives, but kill all and eat them, so that their wars are very perilous and should be considered seriously, because one of the reasons which have been the undoing of many Portuguese has been the great indifference which they regarded fighting with the Indians, and the small concern which they felt for it; and so many of them have died miserably for not having prepared themselves as they should have; among them there have been disastrous deaths, and this is happening at each step in those regions. If at the time of their impetuous rush these Indians do not kill, but capture some of their enemies, they bring them alive to their villages, whether they be Portuguese or of some enemy Indian tribe. As soon as they arrive at their houses, they place a very thick rope about the neck of the captive in order that he may not flee; they hang up for him a net in which to sleep, and give him an Indian girl, the most beautiful and honoured in the village, to sleep with him; she is also charged with guarding him, and he goes nowhere unaccompanied by her. This Indian girl is charged with providing him well with food and drink; and after they have kept him in this way five or six months, or as long as they please, they decide to kill him.

They celebrate great ceremonies and feasts in those days, and prepare much wine on which to get drunk; this is made of the root of a plant called aypim which is first boiled; after it is cooked, some Indian virgins chew it and spit the juice into large jars and in three or four days they drink it. On the morning of the day on which they kill the captive, they take him to bathe in a stream, if there is one near the village, with much singing

13: Magalhães de Gandavo--168-171 (1574) 1922 Tupinamba-2
116, 266, 727

and dancing; when they arrive with him in the village they tie about his waist four cords, one stretching in each direction, with three or four Indians attached to each end; in this way they lead him to the middle of the plaza, and pull so much on each of these cords that it is impossible for him to move in any direction: they leave his hands free because they enjoy seeing him defend himself with them. The man who is designated to kill him first decks his whole body with parrot feathers of many colours; this executioner [170] must be the most valiant and most honoured of the country. He carries in his hand a sword of very hard, heavy wood, with which they are accustomed to kill; and he comes up to the victim saying many things to him, threatening his entire posterity and his relatives: having insulted him with many injurious words, he gives him a heavy blow on the head which breaks his head in pieces and kills him on the spot. There is an old Indian woman with a gourd in her hand who, as soon as the victim falls, approaches very quickly and puts this to his head, in order to catch the brains and blood. Finally, they cook or roast and eat every part of him, so that none of him remains. This they do more for the sake of vengeance than on account of hatred or to satisfy their appetites. After they have eaten the flesh of these enemies, they remain more confirmed in their hatred; because this injury is felt keenly, they are always desirous of taking vengeance. If the girl with whom the captive slept is pregnant, they kill the child she bears, after it is weaned; they cook it and say that that child, boy or girl, is verily their enemy, and therefore they are

13: Magalhães de Gandavo--168-171 (1574) 1922 Tupinamba-3
116, 266, 727

very desirous of eating its flesh and taking vengeance upon it. And because the mother knows the end destined for the child, often when she is pregnant she kills the child in the womb and produces abortion. It [171] sometimes happens that she falls so deeply in love with the captive and becomes so enamoured of him that she flees with him to his country, in order to save his life; hence there are living today some Portuguese who have thus escaped. Many Indians have saved themselves in the same manner, although some of them are so brutish that they do not wish to flee after they have been taken. Once there was an Indian already tied in the plaza to be killed, and they gave him his life; he did not desire it, but wished them to kill him, for, said he, his relatives would not consider him brave, and all of them would avoid him: hence it comes about that they do not fear death; and when that hour arrives they are imperturbable, and show no sadness in that pass."

17: Nobrega--93 [2] (1550) 1844 Tupinamba
116, 266, 727

When they capture someone, [AW: in warfare] they take him to a great feast, with a rope tied about his neck, and give him, for a wife, the daughter of the chief, or whomsoever else he is most contented with, and begin to raise him as they would a pig, until the time for killing him arrives. For this occasion everyone from the surrounding district comes together, for a feast, and, one day before they kill him, they wash him all over, and the following day they carry him away, and put him in a public place, tied by a cord through the belt, and there comes one of them who is very well ornamented and (who) goes through the habits of his ancestors, and, finishing, he who is about to die answers him, saying that he is courageous and not afraid of death, and that he has also killed many of his own, and that he will be revenged by his family, and other things of a similar nature. And when he is dead they cut off his thumb, because it is with this that he looses his arrows, and the other (fingers) they fasten to sticks, in order to eat them when they are cooked and roasted.

18: Anonymous--438 [2]
116, 266

(1584) 1844

Tupinamba

All of those along the coast that have the same language eat human flesh, although some individuals in particular never eat it, and have a great disgust of it. Among the Tapuios are to be found many nations that do not eat it, nor kill their enemies, except in times of war.

20: Heriarte--16-17 F-2 (1662) 1874 Tupinamba
116, 764, 765, 266, 273

Whenever one of their fellow tribesmen dies, he is placed in a hammock, and they then set fire to the corpse-bundle until it is roasted, and about this his [17] relatives make a great protestation of sadness, moaning and weeping and exhibiting the dead man's things, like his paddle, bow, arrows, and other articles: and with a liquor distilled from the dead body, the deceased's wife is annointed; and the corpse is then eaten like meat, and the bones are preserved and kept; and some of the fat-drippings the wife takes and rubs on the bones, and these are then crushed and mixed with the manioc beer and drunk; and in this manner they seek to show the grief which they have for the deceased.

20: Heriarte--18 F-2 (1662) 1874 Tupinamba
116, 721, 266, 567

They go to war, one nation against the other, for little or no reason; even though they may be neighbors and very close to one another; and the defeated ones who remain in the hands of the conquerors, are slaves: and the dead are eaten roasted or cooked, as if they were pigs, and the slaves either serve them or are sold to other nations and at times, in their brawls and feasts, they are killed and eaten: these are called "slaves of the cord"; at other times they marry them to their kinsmen, and the children forthcoming from these marriages, they call Apucazes; the which they kill at an early age, and eat as if they were suckling-pigs, saying that they are the offspring of their enemies.

26: Thevet--239-240 G-3 (1555) 1928 Tupinamba-1-2
116, 266, 721, 726, 787

But to return to their [EJ: i. e. the Tupinamba] way of waging war--the most fearless undertakes war, and takes with him as many men as he can. But before leaving, they make a large straight path leading to where they want to go. It is a belief, among them, that once this route is established, their course of battle will not be interrupted. Thus, after having deliberated among themselves to declare war on their enemies, they begin to provide themselves with "battle flour" (farine de guerre). These preparations made, all at once they disperse, traveling [240] for days. If by chance they see a thorn or a snake cross their path, they quickly cover up the path with brushwood as they believe that such an encounter is a bad omen. After returning to their land, no sooner do they arrive, than they go right back. Arriving at the Tapouy country--land of their enemies--they observe the footprints where they passed before; then follow them to the location. They most often climb to the tree-tops in order to get a better view of the enemy. When they see smoke they are certain that it is the right location. They strike at dawn--a surprise attack. They kill some of the people and take others alive. If indeed the Tapouys ever have a chance to take up arms, they charge furiously. They are much more valiant than the Brazilians [EJ: i. e., the Tupinamba.] If they [EJ: i. e., the Tupinamba.] see they are discovered by their enemies, suddenly they will retire, traveling in three or four days, the route that would have taken them a month to do. If the Tapouys take them, they do not "keep them waiting in suspense". For, as soon as they capture them, they crack their skulls and leave them--without eating them. Ours

26: Thevet--239-240 G-3 (1555) 1928 Tupinamba-2
116, 266, 721, 726, 787

[EJ: i.e., the Tupinamba] do not do that, as they eat (their victims) with great pomp and solemnity, as we shall see in the following chapter.

26: Thevet--240 G-3 (1555) 1928 Tupinamba
116, 266, 727, 766

This group of Tapouys do not eat the bodies of their enemies when they capture them. While they are dying, [EJ: i. e., Tupinamba warriors killed in battle] all their kinsmen go up and eat their dead relative. [sic] After the flesh and all edible parts of the body are eaten, they cut off their very fine hair, and pile as many of the small bones as they can; then they put the pile of bones and hair into a soup--thus nothing is wasted. They say that the earth is not worthy of rotting them.

26: Thevet--241 G-3 (1555) 1928 Tupinamba
116, 266, 567, 583, 727

On no occasion have they kept him [EJ: a prisoner] more than fifteen or twenty years. Others do not keep him very long. It depends on the will of whoever has him under guard. Very often they marry those who please them, but actually it is no pleasure because as soon as the women bear their children, they [EJ: the captives] are killed and eaten. They are executed in their presence [EJ: i. e., in the presence of ~~their~~ children]. On that day a soup is made of the remains of some other prisoner. Afterwards all of them assemble in their village-house, which they call Carbe. The prisoner, seated in their midst, decides what portions of his body they should have after he is killed--until there is no part of his body left undistributed. However, they will not kill him before this act.

Those to whom a small portion of his body is assigned are obliged to contribute in order to fill the needs of their food supply. They do not refuse, because they themselves will suffer sooner from hunger if prisoners are not treated well. The same day, they decide among themselves which one will kill him, who should blacken him with genipap, feather him and paint his face. They decide also, who will take him when he is unfettered; who shall wash him; those who will set fire to his hair and when he is killed, put the fire-brand into his anus--being careful that nothing of the body is wasted. I shall describe in the following chapter their method of killing, and the accompanying ceremonies--as more space will be needed for this.

26: Thevet--241-242 G-3 (1555) 1928 Tupinamba
116, 266, 727

Their custom is as follows: as soon as one is seized or killed, his friends fling themselves upon him, take off everything he has, even his bed, stones bows, arrows and "battle-flour" [farine de guerre]. And as soon as a prisoner is taken, or the massacre completed, he goes before the village, as a warning messenger ~~as if~~ everything is past--to recompense the loss he suffers when he enters the village, and he publishes his name. Again, the old women throw ashes on his back, and if there was any flesh of some one of their cooked enemies, the women throw themselves on the former and seize the basket in which is the said smoked-meat. Then the mistress of the other women goes and returns it to the one to whom it belongs. Then afterwards [242] all of them, who are going to take part, begin to take their names which will be published in the village the next day,

26: Thevet--242-243 G-3 (1555) 1928 Tupinamba -1-2
116, 266, 727

Pursuit of their Wars and Prisoners

Being in the village of Margariampia, I discovered still more ceremonies that they hold to treat their enemies. They have brought in large pots the Maussorent, a large cotton rope, having at least 30 brassées [MJ: span of the arm] in length, and put it in their Carbe, the square in the middle of their villages: Being in place, they stretch it on branches in order to dry it, then they bleach it. After the drying, the oldest among them take it to make a knotted rope which is quite a difficult task. After that, in a sign of joy, everybody claps hands, and all give a grand shriek--all this being done in the presence of the prisoners. Afterwards, they make the prisoners leave their lodges, made of big pieces of wood, even the doors [huys] of these lodges, which serve as a prison, in which they are carefully guarded. Having taken them out, they lead them to the lodges of the south, into which they carry their beds, these prisoners are seated, their hair shaved off in the front and blackened with genipap all over the face and entire body. Being thus blackened, their master has most of the older women come, and makes them blacken with genipap in the presence of the said prisoners. After that, they gather the prisoners in the same lodge in which they had been placed beforehand, where they stayed only until the evening. Night having fallen, they are taken back to the same lodge, from which they had left in the morning, and put up their beds. This was the last time

26: Thevet--242-243 G-3 (1555) 1928 Tupinamba-2
116, 266, 727

they went into their lodge. All the old women who had blackened in their presence were couched there, having their beds hanging all around the prisoners, and began to sing. They did not stop during the night--they sang without even sleeping. The prisoners did not get much sleep, hearing the melodies of these sweet Proserpines. To cheer up the prisoners they were told that members of their nation had killed not one of their friends, that the time had come for them to pay their debt, and that they would be eaten the same night. [243] I have been to see these witches three times to see if they slept at all--but they never slept. I even took one of my interpreters to explain their chant to me: He told me that in their chant they said that they would avenge their friends.

26: Thevet--243-245 G-3 (1555) 1928 Tupinamba-1-4
116, 266, 727

There was one prisoner who was only 20 years old, whom a 15-year-old girl had agreed to sleep with. I believe he had no great desire for her. His poor wife was asleep beneath his bed, while this young girl was with him in the bed. That same morning, just as the prisoners and women were blackened, likewise the men destined to be sacrificed, were blackened in a lodge for the same reason. They were covered with gum, and many red feathers. The face was not covered with plumes, only with gum, and over that a spot of well-beaten partridge-egg having a grayish-green color. They were very grotesque to see. In their heads were also lovely plumes, attached with wax. There were also some women who dressed the same, except that they had no feathers in their hair. All night long the remaining women and men never ceased to dance, and went from house to house--even to the houses where men and women were feathered. This same day a scophion of beautiful feathers was attached to each prisoner with wax. It was excellent and properly made. Next to the prisoners' beds was a piece of wood stuck in the ground about a foot and a half in height, on which the scophion was put--this piece of wood was as large as a leg and two feet out of the ground. Soon afterwards, the prisoners were led out of the village, between the lodges of the north and west and in this latter place their beards were washed and shaved the same as on the preceding day. And at this same time they were unfettered. All the savages were lined up on the other side between the lodges. The prisoners were made to run in the midst of the savages, lined up to receive each

26: Thevet--243-245 G-3 (1555) 1928 Tupinamba-2
116, 266, 727

prisoner, each having an Amonas behind their back, and being painted as stated before, having a shoe [MJ: sic] of new cotton. As soon as the prisoners left the place, to run among the ranks of savages, having a space of about 20 paces between them, they were seized bodily, and everyone flung themselves on them, carrying them to the center of the square of the four lodges, [244] the place they call Carbe, and passed around their necks the maussorent, of which we have spoken above [EJ: i. e., cotton cordage; see ~~category~~ 283, page 242] giving to each one, two men to carry the latter, likewise he was allowed ~~to~~ hit with genipap fruit all the persons that he wanted, even with bows and blunted arrows not like those which they were accustomed to. It was as if these arrows did not wound. The wife of each of the prisoners was behind her husband, with a basket filled with Genipap-fruit, or piles of roots, which they gave to their husbands, and even carried arrows while following them. They ran on each side, or seemingly, with their guards who were nevertheless constrained to run after them. When they had run a bit, they were led to the west house, where their bed was hung, and their scophions near by. And in their presence, for a second time, were several feathered women, who, after having been well adorned by their pretty dress, left the latter lodge four by four each having an Amonas behind their back. While leaving this lodge they beat their mouths with their hands, or passing in front of them, to frighten them the best they could. Then being on the outside, they ran through the middle of the square, rising in revolt, as if they wanted to fight. After having been at this place for a while, they soon returned to the lodges.

26: Thevet--243-245 G-3 (1555) 1928 Tupinamba-3
116, 266, 727

always passing in front of the prisoners to make them more angry. They left a second time by fours on different occasions, like the first time. Around five o'clock in the evening they had the prisoners leave their lodges, and led them to a lodge made especially for sleeping that night and put near each one his scophion. They lead them with weapons, which they are accustomed to using in their dances. In the evening, around sunset, the said prisoners are led to the middle of the square with weapons, mentioned above, in order to force the prisoners to dance. One dared not know the oldest who danced. The dance in which all the savages participated, men as well as women, was called the dance of the biche (MJ: doe), but it was interrupted by the prisoners inasmuch as they began to chase them from the rear in a way that they were constrained to leave everything. All that being finished [245] they were again fettered in their last prison, having the Maussorent wrapped by small twigs, which they took alongside of the latter, in order to show them to each one, always having this Maussorent around the neck. This same day in the presence of prisoners, swords were carried by each one in a new pot, holding at least half a barrel, and 2 other small pots, in which were gum, feathers, and cotton thread for the costume. They were carried to the north house, in which place each of these swords were properly decorated with feathers by each old woman, to tie a line of cotton on the lower end, in order to make them stronger and afterwards were also gummed at the point, and flat part of the sword, on which they made well placed

26: Thevet--243-245 G-3 (1555) 1928 Tupinamba-4
116, 266, 727

scars on the gum; they placed over that some beaten egg. The swords thus decorated, were left resting--the flat part in the pots; then at evening they were hung up in the lodge, and all night a dance was performed around them, leading in their chant a pitiful song, with a drum beating like they do in France at the burial of a war hero. Also one must not forget that this same day the prisoners were gummed on the face, and covered with beaten egg, together with the women, who decorated the swords, and were also those who made the scars on the prisoners' faces.

26: Thevet--245-246 G-3 (1555) 1928 Tupinamba-1-2
116, 266, 554, 681, 727

The next day, which was the day of execution, as soon as it was daylight, these (MJ: i. e. prisoners) were led to the Carbe, the square where they would end their lives. Leading them there, they play their accustomed instruments, carrying the Maussorent [EJ: a rope of cotton] to the end of some small trees. Those who accompanied them went singing and dancing. Having arrived at the said place, they took the Maussorent from small trees, and extended its length, and that which they had around their necks was pulled down to the middle of their bodies, leaving their arms free. Their wives were there embracing them and crying bitterly. As soon as swords were taken by those who were chosen by these women, who had prepared them, all clung to them, standing in ranks. And it is a grand hour to whoever holds them. That is a prophecy to them that they will kill their enemies. That being done, one presented the sword to one of the principals, who gave it to the executioner. After he received it, he went to the prisoner, showing him the sword and pretending to [246] hit him while saying: "The time has come for you to die and to avenge our friends who were murdered by you and your friends." Thereupon the prisoner who stood rigid as a rock, told him that he was not afraid to die, that he was well assured that his friends would have vengeance on his death although he was lingering. These words finished, the executioner hit him at an angle--rendering several blows, such as at the end makes him fall on the ground. And at the end to have

26: Thevet--245-246 G-3 (1555) 1928 Tupinamba-2
116, 266, 554, 681, 727

their pleasure, they pull him up again to see if he can stand up. The executioner, seeing him down, passed over him two times, then broke his head, the blood from which fell but did not remain on the ground long, as it was soon gathered up by a woman. She put it in an old gourd, and soon afterwards took out the sand. After he died there was an old woman who put a firebrand into his anus to keep from losing any substance, and then brought it over a huge fire, which was prepared before the execution, in order to skin him [peller] having also a warmer in which the water is boiling, to cook whatever they wish, and the rest is delivered to those to whom it was previously promised. The fat, podgy fingers and guts are (trippes) given to the young men, and all the pluck (couree) are for the girls. They put the guts in the pots, as they leave the body, without taking anything out of them. I let you imagine what a soup!

26: Thevet--246 G-3 (1555) 1928 Tupinamba
116, 266

There was one prisoner, who tore the sword from the hands of the executioner who was about to kill him, and would have hurt him, if one had not quickly seized his hands, and then he was killed. If there had been only the prisoner and he, he would have had a change of fate. In our presence was committed an act by an old woman which was the most horrible, and most cruel one had ever heard of. She would have been better known as a dog. You must believe me--there were children only seven years old present; children of one of the girls married to the executed prisoner--as soon as he was dead, she [EJ: the old woman] cut off his head, and through the hole, sucked out the brain, and the blood had not been cooked. The girl was six years old and the boy seven, whose father was killed in their presence.

26: Thevet--246-247 G-3 (1555) 1928 Tupinamba
116, 266, 783

After the execution was over these venerable murders [EJ: i. e., the executioners of the war prisoners] retired; they were given new shoes (sic) of cotton, painted red, and two stones to rest their feet without walking on the ground, and for four days ate nothing that was [247] dirty. If they eat anything dirty, rest assured that they would all die. All this time they are in bed--a string around the arm, and one around the waist. After these four days, they are untied and blackened with genipap. That done, they drink and have a grand time if they can afford it.

26: Thevet--247 G-3 (1555) 1928 Tupinamba
116, 266, 273, 287, 292, 301

During all these ceremonies [EJ: i.e., Tupinamba ceremonies associated with cannibalism] they only drink of their Cahouin, [EJ: wine] and walk their prisoners in the village with special costumes and frontals, bonnets, bracelets of different colors, even dresses of feathers, which are very pretty to see at close range and from afar. I gave one of them, upon returning from my first trip in this country, to the late Monsr. Berbandy, who has since become Cardinal, who made a present of it to the king Henry II, as a rare thing, or feathers of Arrassoit, or Arait, Assajaboucou, Touapuap, and others.

26: Thevet--247[2] G-3 (1555) 1928 Tupinamba
116, 266, 825

Also these barbarians threw the parrot feathers on their prisoners, as a sign of death.

26: Thevet--247[3] G-3 (1555) 1928 Tupinamba
116, 266, 587, 727, 764

After they made these worthy ceremonies on them, [EJ: those ceremonies associated with ritual cannibalism performed on prisoners of war.] never did they escape from peril until they were dead and eaten. That is why when they enter the house they take the bow in front of them, arrows, necklaces, feathers, beds, threads and other things belonging to the defunct and give them to him [EJ: i. e. the war prisoner held to recompense the Tupinamba for one of their warriors killed in battle.] for his use; the sleeping bed, necklaces to go around his neck, the feathers to decorate himself when he wishes. The bows and arrows are washed and cleaned by him, as it is not permitted by any other to use the goods of the dead, until it has been thus ordained by one of their enemies--their slave. And if by chance the relatives of the one to whom the prisoner belongs, were killed in battle, their widows never remarry. And on occasion, they offer to the widows the prisoner to recompense the loss of their deceased husbands, until the day comes to kill him, and eat in vengeance of their husbands, which they call in their jargon, Paraoussu-vots. And that relieves them of their distress and grief."

26: Thevet--247-248 G-3 (1555) 1928 Tupinamba
116, 266, 554, 587, 727

The Savage's Method of Massacring their Prisoners

I have begun in the preceding chapter, to tell you how this people governs, and entertains its enemies--having captured them in [248] war. There remains more for me to tell you about the way in which they put them to death. First the reader must understand that the women who have the government of the poor barbarian, entertain him in the same way as their defunct husband, until the day arrives to kill and eat him. And if there is no widow, one of the conquerors should give him some of his sisters or his women, and if he has none, ask some of his friends... likewise it is the greatest joy that they would have in hope of receiving one of their enemies, and the one who made the capture is highly esteemed among them. Some time after the arrival of the unlucky prisoner, or several, if there are any, all his relatives and friends are commanded to observe what parts of his body they will have after he is killed, as is their custom. And in the end there is a grand and solemn banquet, then those who are to kill the prisoner, take a name in the presence of their captive in order that nothing frightens or astonishes him, and without any fear or apprehension whatsoever. Thus, it is said: there is an opinion that this is a great honor for them to die in such a way, rather than in comfort in their bed of death or contagion; they feel more that the latter die without vengeance. Those who are slain in war, or as prisoners are avenged by the seizure of their other enemies to whom, as we have stated, one does the same thing.

26: Thevet--248-249 G-3 (1555) 1928 Tupinamba-1-2
116, 266, 727

When the day on which the prisoner is to be put to death approaches, they make a grand Caouyn according to the size of the village. This is a beverage, which, according to what I described in my Cosmograph, [EJ: See source 3; Thevet, category 273] is made by the women, from roots, called Aipi, and de Mil together well cooked and mashed; then afterwards put it in huge vessels. They drink it for three days until they can no longer hold any more without being corrupted and sick at the stomach.

All the relatives and friends are ordered to this banquet, as they had been beforehand, and in greater number, in order to make them presents of the parts of the prisoner's body as was promised them. And they all celebrate three days more or less without stopping their drinking, and three days after the prisoner's hair is cropped again, and his face painted with a greenish powder of beaten egg, then [249] feathers are put on his head, and he is tied with huge cotton cords fairly well made, which are double, and the knots subtly made by a deputy which can well be of 30 brassées [MJ: arm lengths] in length, about as thick as the thumb of a big man. That done, one puts him to bed with his wives who carry his possessions after him, and guard him all night, fearing he may run away as they often do. The next day the line is taken from around his neck and put on his body, and stretched by men on each side, and whoever is to kill him is in front of him, who pretends to hit him several times in order to hurry him on, then he really hits him once at the nape of the neck so hard that he turns him around

26: Thevet--248-249 G-3 (1555) 1928 Tupinamba-2
116, 266, 727

downward redoubling several other blows, until he has perfectly severed the head. These clubs are made of two kinds of wood, Ouapparrap, which is black, Iacarensa, which is deep red, and Reruigappen, which is reddish. After eating 20 little sausages, the murderer [EJ: i. e., the condemned] puts on the feathers of yellow and white birds, oranges (?) with a ygapommemby, on top all made of the yellow Tocan. The women take this poor victim and carry him to a fire, and roast him like a pig, to cook the first layer of skin, then put him on his belly, and cut him lengthwise, across and down the side. Along all their paths they have dug trenches for these meat roasts. They left the backbone and the head connected, after having cut off the arms and cooked them. From the intestines and curly hair they make a rush for the spoils, and broth which they call Mygao, though God only knows what good it does, or why they guild the whiskers. Still other women come with their children so they can out their hands in it, and taste the blood. They say to them: "You are avenged by your enemy, avenge yourself by this my child. There is one who had made you the orphan of your father," and with screams and gestures, by the ugly and hideous grimaces they make, one would believe them to be witches, who want to spot out some mortal and diabolic exorcism. The distribution is made according to the portions, which were accorded on his body. Then these savages retire each to his own village, and live a grand life.

26: Thevet--249-250 G-3 (1555) 1928 Tupinamba
116, 266, 304, 783

If he, who had made the sacrifice, [EJ: i. e., the person who executes the prisoner] had not killed at another time, one must make a stricter debt than those he had killed. He cuts himself all over with an animal's tooth, which they call Paguest, in a way that the blood [250] runs from it freely. Then after a full moon (month) without eating flesh, fish, and only eating grain, and Navew roots and caouyn wood, he is cut closely, as if he were shaved with a razor. For two weeks he lives without daring to touch the ground with his feet. He goes through several superstitious ceremonies, which these barbarians are accustomed to using. Because they are so ridiculous, I am ashamed to describe them, although they are very scrupulous for the interruption of a point of these.

26: Thevet--250 G-3 (1555) 1928 Tupinamba
116, 266, 551, 554

I shall describe one point--the Tupinamba, Toupinenquin, Temernvyou, and others who were born among them, have this law about the murder of their enemies--that as soon as they have killed one, they [EJ: i.e., the person who executes the prisoner] take a new name, and do not use their proper one they had before they committed murder. If no one has killed anybody, and if only in the early stages of this profession, he changes his childhood name, to the name which pleases him--which name he does not use willingly among others that he will take afterwards. It is an inviolable maxim among them that they take as many names as enemies they kill. Whoever has the most names is the bravest, most prized and reputed, for having put to death the most enemies, and holds such a rank that he who has exterminated the most, and taken and slain enemies, in sign of honor is called Kereumbaue--that is to say, the great guardian. At times, to mark the greatest and most important one is named Toupichah-gatou, on the condition that under him he has men to administer to others, his passing friends.

26: Thevet--251-252 G-3 (1555) 1928 Tupinamba
116, 131, 266

On my first and second voyages I was on this island of the Margageaz three times--there, where, to my great regret, I saw two massacres of three poor prisoners, and we saved the remaining five, as much as they were Portuguese Christians, and took them to our fort. We clothed them, and [252] dressed them as they were completely nude, like the others. Three weeks later we took our boats and at night went out to meet in the river of Morpiou, held by the Portuguese.